

HEALING QVERIES

FOR

SICK CHVRCHES.

That is,

Some seasonable thing begun, whereby
the Present Breaches in Churches may
be Repaired: Future Rents and Divisions prevented;
and so all the Lords People have *Communion* not in
darknesse but *LIGHT*.

PUBLISHED,

By a FRIEND to the Virgin Daughter
of Zion.

Jer.8.22. *Is there no Balm in Gilead? Is there no Physitian there?
Why then is not the health of the daughter of my people
recovered?*

London, Printed in the Year, 1658.

HEALING QVERIES

FOR

SICK CHURCHES

THEIR

Some reasonable thing begun, whereby
the present Breaches in Churches may
be repaired: Famine, Rents, and Divisions prevented;
and that the Church may have common wor-
ship, and be a light

THE FRIEND OF THE VIRGIN DAUGHTER
OF NASH

London, Printed in the Year, 1678.

To all the

GATHERED CHVRCHES

in *England, Scotland and Ireland,*

PEACE with HOLINES be wished.

Men, Fathers and Brethren,

I May say in Jacobs words: Why do ye look one upon another? Behold I have heard that there is Corn in Egypt, Gen. 42.12. Parents as they are deeply affected with their Childrens afflictions: so they are carefull to use what means they can for their recovery. It is very pious and Christian, for the divisions of Reuben there be great thoughts of heart. Indeed our eyes cannot weep enough for the breaches among brethren: yet this is but part of our duty. Get thee up (saith God to Joshua) wherefore lyest thou upon thy face? Josh. 7.10. Not blaming him for his mourning, but telling him there was more work to be done. There are three Reasons (which I shall name) why I have published these Queries. First, that they may be of some use to Pastours and Teachers of Churches: who are most concerned in seeking to heale the breaches among them. Now I do not see away more probable for healing, than to look into the Cause of their differences.

As for example, when some Brethren are not satisfied about the place of TRIERS; cannot comfortably joyn in communion with Souldiers: Nor with such as have civill Offices under the present Government: think it a PUBLIK SCANDALL to Religion, that Church-members should be Jaylors and Judges of the Saints; and

shew

show no cause why they persecute them: Here it is the Ministers duty in a speciall manner to appear, where such offences are taken. And by sound Doctrine prove (if he can) that these scruples and questions do arise through the ignorance, and weaknes of the Brethren, and that they are offences taken, but not given.

Secondly, Of some use to such Brethren as desire to keep themselves pure, and not be partakers of other mans sins: I hope without any further enlargement, those who know what it is not to defile their garments, God will enable them to make a fruitfull improvement of these Queries.

Thirdly, Because I do intend to prosecute this subject about Churches a little further; These Queries concern Churches already constituted: But I have something to publish for their sakes, who are not yet in Church fellowship. Lift up your eyes and look on the fields; for they are white already to Harvest, Joh. 4. 35. Here I shall shew (so far as may be hinted by Queries :) first, what things are necessary that Saints agree upon as uniting principles: secondly, what things (as differences) may be born with: thirdly, what Opinions and practices are destructive to the peace and growth of Churches, which hereafter shall be constituted. Because of the house of Jehovah our God, I will seek good for thee, Psal. 127. 9.

But in the queries one thing I forgot; Whereas some Church Officers a while since took great liberty and boldness to write against the wisdemeanour of the late King, and in their Sermons, had often that Text, Judg. 5. 23. Curse ye Meroh, &c. What is the reason that Doctrine is now laid aside? I move this question, to the end that such who are herein concerned may vindicate themselves: For it is generally said, if that which they wrote and preacht against the King, had been done sincerely, and in the fear of God, they would now by Preaching and Writing, as earnestly perswade people to come forth to the help of the Lord against the mighty, as they did then.

The close is thus, so that I may be any way usefull for the overthrowing of Iniquity, in Church and State, and the advancement of righteousness in both, I have my end: With me it is a very small thing to be judged of mans judgment: my judgment is with the Lord, and my work with my God.

Healing Queries for sick Churches.

Quest. I.

WHether in a Church rightly constituted, every member is not alike under the power of Christ, given to the Church; that is, whosoever breaks the known laws of Christ, ought to be admonished and dealt with according to *Mat. 18. 15, 16, 17. Ro. 16. 17. 1 Thess. 2. 14. Levit. 19. 17. Gal. 5. 12. 1 Tim. 20*

Quest. II. Whether such Church Members as know any of their Brethren (in the same fellowship with them) walk disorderly to the dishonour of God, the scandal of Religion, and hardning wicked men in their sins; do not wrap themselves in the sin and guilt of their Brethren; yea and are murderers before God if they seek not to reclaim them, according to the Rules of the Gospel, *Lev. 19. 17. with 1 Job. 5. 15. Ezek. 3. 18. Jam. 5. 19. 20. Gal. 6. 1.*

Quest. III. If a Brother or Brethren sin openly, and the same is known to the whole Church, but the Church useth not the means and way, which Christ hath appointed for the humbling and recovering of such scandalous members: The question is, whether the whole Church be not leavened, and her holy things polluted; yea, further, it may be queried by what Gospel promise such a People can expect the presence of Christ in the midst of them, so long as they remain thus rebellious against the Lord, and the whole lump leavened: *1 Tim. 5. 20. Hag. 2. 12, 13. 1 Cor. 5. 6. 14. 1, 12. 10. 17. Job. 7. 12. Hab. 1. 13. Jer. 7. 8. 2. Gen. 35. 23. 4. Amos 2. 3.*

Quest. IV. Whether Churches are to take Cognizance of the Sins mentioned by *Paul* in *2 Tim. 3. 2, 3. &c.* and more particularly, whether it be their duty to enquire and judge, who are the *Traitours and Covenant breakers*, there foretold to be in the last dayes; briefly, whether Churches (as Churches) ought to judge the Actions of their members in civil things, that is, how the lawfulness of mens Callings, Places, Offices, Administrations,

accept of their sacrifices, as Prayer, Preaching, Fasting, &c. *1 Sam. 15. 22. &c. Isa. 1. 11. Hos. 6. 6. Mic. 6. 6. &c. 1a. 23. &c. &c. 110. 11. 12. Jer. 7. 21. 23. Mal. 23. 23. 24. Mar. 23. 23. &c. Rev. 2. 12. &c. 4. 8. &c. 1a. 2. 1. &c.*

Quest. VIII. Seeing it is well known how the Churches have been charged with Apostacy publickly to the world, and in them (as it is asserted) the second Apostacy is fulfilled, set down in *2 Tim. 3. 1, 2. &c.* It is queried, why some thing is not published for their vindication; Besides it is desired that they will declare, 1. What Apostacy that is of which *Paul* there speaks, 2. To what time it is to be applied, 3. How it doth appear that such Churches as are fallen in with the present Government, have not by it made that Apostacy, 4. What is meant by these words in the Text *from such turn a side*, *2 Pet. 3. 15. Josh. 22. 10, 11. Tit. 1. 9. Act. 11. 2, 3, 4. &c.*

Quest. IX. Whether such Pastors and Teachers of Churches, as joyne with this present Government, and have much worldly advantage by it; do not by their silence shew either great ingratitude to their Lord Protector, being as they say a *nursing Father* to them (if they can justify the Power and Government which he hath taken up:) or otherwise, whether they give not just occasion unto People to think they cannot justify him, by Law, Reason, Religion, &c. and so it is rather of covetousness than Conscience, that they are false in with him; besides by their silence, whether they deal not the more unworthily with their *Nursing Father*, (if they can defend him) considering they well know, how the most conscientious Christians in the Nation are altogether dissatisfied about the present Government. *Prov. 27. 10. &c. 22. 1.*

Quest. X. Whereas that place *Rom. 13. 1, 2. &c.* is by our Brethren often brought against us (as they know it was once the speciall objection of Royalists against them and us,) *Let every soule be subject to the higher powers, &c.* Here we shall propose a few things, 1. If the higher powers must be submitted unto, because they are ordained of God, and are Gods Ordinance; whether it be not meant, so far as they are lawfully constituted, & do govern according to reason and just laws, preserve their peoples Liberties, Persons and Estates; Again, when they prove Traitors to the Nation, and are the Devils Agents, whether they may not be severely punished

(A)

for is a Discourse of a Lawfull authority and iust commands
 reaches to themselves condemnation; it be not a *non sequitur*; Ergo
 Unlawfull must be submitted too, and unjust commands obeyed.
 3. Rulers must be obeyed, because they are not a terror to good
 works but to evil; v. 3. Whether this be a good consequence,
 when they are profest enemies to good works, and do evil
 continually with both hands; therefore they must be obeyed. 4.
 Seeing the Magistrate is to be obeyed, because he bears not the sword
 in vain; he is the Minister of God, a revenger to execute wrath on him
 that doth evil; v. 4. Here the query may be, if he seek to ruin, spoil,
 and enslave the people, gives liberty to all manner of unrighte-
 ousnes, bears the sword not onely in vain in reference to the pub-
 lick good, but draws it forth upon those that are good, and be-
 cause they are good, whither it be the intendment of this text,
 therefore he must be obeyed. 5. Whither that which is not the Ordi-
 nance of God, but rather of the Devill, and the incensin, and pre-
 sumption of men, is within the compasse of this Text. 6. Whe-
 ther that which is no point or part of the Magistrates lawfull po-
 wer ordained of God, but *Diametrically* repugnant to it, as Tyranny,
 Oppression, Violence, &c. is within the Verge of this Text,
 and to be obeyed for conscience sake. 7. Whether all the powers
 intended in the text, said to be ordained of God, are not circumscri-
 bed and bounded with certain rules of Law, Justice, and Honesty,
 within which they must contain themselves; and if they passe be-
 yond those limits, they are none of Gods Ordinances; Consider of
 it, take advise and speak your mindes. *Judg. 19. 20. Prov. 22. 21.*

Quest. XL. Whereas one special cause of the present differences
 divisions, and rents in Churches, is this; namely, *That souldiers and*
others, who have places under the present Government (being Church
members) are not called to an account as evil doers: The question is,
 whether it be not the duty of Churches, (especially the Officers)
 for the satisfaction of their offended Brethren, to give some rea-
 sons, that howsoever there is offence taken at Souldiers and o-
 ther State Officers, yet they have the word of God to warrant their
 practise in holding communion with them, *Isa. 2. 20. 2 Tim. 3. 16. 17*
Tit. 1. 9. 1 Tim. 1. 24. 25. 2 Cor. 1. 14. 1 Thess. 2. 7, 8, &c.

Quest. XII. In like manner, where as it is well known that the place of *Tyrum* (as it is commonly called) hath given offence to many pious Christians, and occasioned much trouble in some Churches, no less than division; the query is, whether it be not the Duty of such TRIERS as are Church-members to prove (if they can) what they act in that particular business to be lawful by the Word of God, *1 Cor. 10. 23, 24. 1 Pet. 5. 2, 3. 1 Cor. 8. 12. 13. & 9. 22, 23. 1 Thess. 5. 22. 1 Job. 2. 10. 1 Ps. 57. 14. 2 Cor. 3. 11 & 13. 7.*

Quest. XIII. Whereas in the dayes of the late King, many honest men for refusing to submit to an Arbitrary Power, and to the gall Taxes, and standing for the Rights and Liberties of the People, suffered very much in their Liberties and Estates, and were counted for it, *Good Patriots to their Country*: The question is, if in Churches there are some Persons, who shall promote an Arbitrary Power, and seek to destroy the civil Rights and Liberties of the People? whether this be not a Scandall to Religion, and a matter which the Church is to take notice off, and to deal with such members as offenders, *1 Cor. 6. 8, 9. 1 Tim. 1. 13. Job 24. 2. Psal. 50. 18. Deut. 19. 14. & 27. 17. Prov. 22. 28. Phil. 4. 8. 1 Thess. 4. 12.*

Quest. XIV. Whether in all Ages the Lord hath not had some glorious work proper to every Generation; if so, what is the Work now, as most proper to the Saints of this Generation; *Acts 13. 36. 2 Tim. 3. 1. 5.* Or thus, whether to bear witness to and for the glorious and visible Kingdom of Jesus Christ, and to hold forth a publick Testimony against the present Powers of the World, that they shall be all broken to pieces, and the Lord alone exalted as King of Saints and Nations; be not now a Work more proper to the Churches and People of God than it was to Saints in former Ages; *Dan. 2. 44 & 7. 13, 14. & 12. 8, 9, 10. Rev. 22. 10. Az. 1. 6, 7. 18. 35. 5.*

Quest. XV. Whereas *Rev. 11. 16.* There is mention made of the twenty four Elders, but the saure living Creatures, are left out of the Text; The question is, whether it may not probably be con-

Whereas, Mr. William Bridge, preaching lately at the Charterhouse, May 23. 1658. Told his Hearers That there is now a Generation's work, a generation's Truth, and generation's Sin; Which he held to be the duty of all Pastors and Teachers, clearly to declare unto this people, what the proper work, Truth & Sin are of this generation. *Psal. 40. 10. Job 13. 18. 2 Tim. 2. 15.*

concluded from the place, (comparing our present experience with it) that near or about the expiration of the *fourth Monarchy*, when the Kingdoms of this world, are to become the Kingdoms of our Lord and his Christ, there will be a generall declining of Church-Officers from the work of that Generation, and the Brethren, (not in Office) more faithfull than their Pastors and Teachers, in holding forth a publick Testimony to the glorious Kingdom and and Reign of Christ, *Psal. 8. 2. Isa. 26. 2. Jer. 50. 45. 1 Cor. 1. 26, 27. Isa. 29. 9, 10, 11, 12, 18. & 43. 27. Rev. 12. 4. Joel 3. 15, 16.*

Quest. XVI. Whereas the late divisions and rents in many Churches have risen from Souldiers and others, who buy places under the present Government, It be not necessary that all Churches (as yet free from the occasion of such trouble) do well consider what they do, before they admit Souldiers and others (so much excepted against) into Church Fellowship? Again, for others who either intend to joyn to some Church already gathered, or to constitute themselves a Church? Whether it do not likewise very much concern them to avoid that thing which others have been so much prejudiced by: As a wise man will not run his Ship upon that rock, on which he sees another Vessel is split before his eyes. *Prov. 22. 3. Ezra 4. 1, 2, 3. 1 Cor. 5. 6.*

Quest. XVII. Whether Churches in such a day as this is, should not make diligent enquiry, what it is that hinders their glory and growth? What it is that keeps the bad in, and the good out? whence it is that they do not experience so much life, sweetnesse, and divine Presence in Church Ordinances as formerly they did? Again, would they be conscientious, and sincere in searching for the cause? then, whether it would not be found: First, *Negligence* in some Officers, who look more after the world than after the walking of their Flock, and seek to keep up state and pompe in their own Family, more than purity and holines in the house of God. Secondly, *Arrogancy* and *Pride* in some Members who being *Statesmen*, are like the *Sons of Zeruah*, too hard for the rest: For through fear some dare not speak to them of their scandalous walking; others by gifts and preferment have their mouths stopt, though

though not their consciences, neither care not for it, as if (Cane-
like) they were ~~not~~ ^{in their} ~~brothers~~ ^{steps}. Though the wicked-
nes of some Church members be like Gehazi's leprose, upon the fore-
head of the Church; and the world eyes shame on it; yet the
Church hath neither an ear to hear, nor an eye to see, Lam. 2:15.
Job 7:5, 6. 2 Cor. 7:9, 10, 11. Eccl. 3:1, 2. Mat. 18:9.

Quest. XVIII. Whether unfaithfulness among Churches in neglecting their Christian Duty each to other, that is not admonishing one another of the great corruption, which they let creep into Churches (especially the deceitfull walking of some Church-Officers, who were winked at, when they openly fought by LETTERS and other wayes to corrupt the Churches) hath not (by the just hand of God) brought many troubles and divisions upon them: Again, if a Church be corrupted by suffering scandalous persons in it, what is the Duty of a Sister Church knowing the same to be true? And how far, and how long may a Church hold communion with any Church, which keeps scandalous persons in communion howsoever admonished of it:

Quest. XIX. Whether the *stop*, that hath been put to the Lords work, and the *good old Cause* once famous in the *three Nations*, with what present oppression and persecution is amongst us: hath not been raised and continued in a special manner, by some *Church-members*; And whether such Church-members have not been more false to the Interest of Christ and his People, than any other people, and betrayed the most glorious Cause that ever was in the world. *Jer. 11. 19.*

Quest. XX. Whether *Pride* and *Cynicalness* (so much condemned in holy Scripture) are sins to be born with in Church members. If not, what is the reason that few (if any) Church members, though never so apparently proud and covetous, are called to an account for such sins. Beside, whether for *Pride* and *Cynicalness* some *WITHIN* do not far exceed most *WITHOUT*; Prov. 8. 13. Hos. 5. 5. 1 Job. 2. 16. Isa. 2. 12. Mal. 3. 15. 2 Tim. 3. 2. Jam. 4. 6. Psal. 10. 3. 1 Cor. 6. 10. Ephes. 5. 5. Luk. 12. 15. Col. 3. 5. 1 Jo. 5. 11. Ezec. 16. 48. 51. 1 Cor. 5. 4. *Thou canst not bear them that do evil.* Rev. 2. 2.

Quest. XXI. Whereas the Name of God and Religion, lies under so much reproach everywhere, by reason of the Apostacy, Hypocrisis and

likhood of Professors; for many hereby are hindered from joyning to Churches: Others hardened in error and sin; yea, many by this occasion are become Libertines, Blasphemers, Atheists, and what not? Query is, How far it is the duty of Churches, publickly to appear in vindicating the *great name of God*, and wiping off that scandal and reproach which lies upon the truth & them too. *Est. 3. 12. Job. 7. 9. & Ps. 124. 9. & 137. 5. 6. Num. 25. 13. Job. 4. 17. No. 2. 1. Prov. 21. 1.*

Query. XXII. That some Brethren at this time not holding forth a faithfull Testimony, against the corruptions crept into the Churches, and shewing the Churches their evil and sin: so far as their light and duty is: whether this be not one great cause, that the abuses and corruptions now in Churches are not reformed? Further the Query is, In what *scandal* that member is, who hath made a solemn Covenant before the Lord with his Brethren to practise all known *Gospel order, Christianitie & duties*, both to the Church and every individual member, shall notwithstanding (contrary to the light of his own conscience) break that Covenant so solemnly made in the principal part of it. *Prov. 14. 25. Mark. 2. 7. Isa. 58. 1. Jer. 23. 22. Eph. 1. 7. 24. 16. 17. 18. Rom. 1. 31. Ps. 15. 4. Rom. 13. 27. and 22. 29. 13. Job. 2. 20. Rom. 2. 18. Isa. 3. 19. and 63. 8. & 12. 1.*

Query. XXIII. Our last Query shall be, first, Whether there be not good ground to think, when the Lord shall bring forth his judgements against the Nations of the world, he will begin at his *own house*; *Jer. 25. 18. 29. Eze. 9. 6. Amos 3. 2. 1 Pet. 4. 17.*

Secondly, Whether the Lords controversie at this time against Churches, be not their neglect of judgement? *Isa. 59. 4. 9. 14. 15.*

Thirdly, Whether there be any way (following the Word of God) for Churches to escape publick judgment, than to purge out wicked persons and things? *Josh. 7. 13. 26. 2 Sam. 21. 14. Rev. 3. 5. 16. Joel. 2. 1.*

FINIS.

